

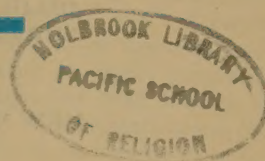


The South India CHURCHMAN

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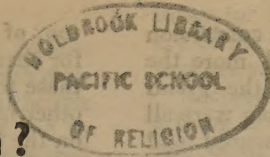
PREACHING MISSION OF DR. E. STANLEY JONES

The Rev. Dr. E. Stanley Jones, internationally known evangelist, missionary, author, world traveller and lecturer is once again available for a Preaching Mission in India from March 5, 1972 to April 13, 1972. He will begin the Preaching Mission in Kerala and work his way to Lucknow in the North. Because of his advanced age, he cannot criss-cross the country. Those inviting him must be willing to accept the three days offered to them. Hospitality and local expenses must be met by those inviting him. Dr. Stanley Jones will pay for his travel expenses. Those interested in inviting him are requested to write to Bishop Gabriel Sundaram, 10-3-14/1, Humayun Nagar, Hyderabad-28, A.P.

4th October 1971.

G. SUNDARAM.

Who Runs the Church?



If we asked the members of our Church in any village or town who runs their Church most of them would reply that it is the pastor and his 'full-time' assistants, if any, or the pastorate committee of elected lay persons presided over by the pastor. In the same way they would say that a diocese is run by its Bishops and other office-bearers and by its councils and committees. In a way this reply would be right because, in so far as any 'running' of the Church is being done, it seems to be done by those 'in authority' by virtue of appointment or election to offices and decision-making bodies in it. The world also sees only such people as carrying on the work of the Church. Elections are held periodically in dioceses and pastorates and sometimes at intermediate levels also to decide who should sit on which committees. Recently elections have been held in some dioceses also for electing panels of representatives to the Synod. And when the Synod Assembly is convened this month these representatives of the dioceses will meet to elect office-bearers and committees of the Synod. This would, therefore, be an appropriate time to raise some questions on how our committees are constituted and how far they are a help or an obstacle to the real work of the Church.

In the first place, how are our committees constituted? There are usually too many ex-officio members on them who are there merely by virtue of holding some administrative office or other—people who are on so many committees that they can function effectively only on the surface of routine approvals and administrative arrangements and not in the depth of the ultimate objectives of the fields of activity those committees are concerned with. And there are usually very few persons on those committees—workers or expert advisers—who are involved in or who have made a penetrating study of the problems and opportunities of those fields.

There are elected representatives of laity and sometimes of clergy also on our Committees. They are 'democratically' elected no doubt. But, as a correspondent has pointed out in a Christian journal recently, the best men do not get elected, thanks to unscrupulous electioneering methods and tactics. In several dioceses it would appear that most of those who get elected look upon places in committees as an opportunity for the development of vested interests and for the exercise of power. Not infrequently the 'strong' laymen in the diocese are men who make no headway in their own professions and who turn to the affairs of the Church for the exercise of the will to dominate or for gaining a sense of their own importance. Of a certain student of his, a missionary-professor once said that he was full of 'unsanctified ambition'. But neither he, nor a missionary-bishop who later remarked, 'Everything dies in his hands', was able to get it out of him and so he has gone on jockeying for power in his diocese from committee to committee and from office to office till he has built himself up as a big leader of his diocese.

It might be said that in a democracy men do have the right to 'stand' for election and that, as in political elections, the important thing is how capable those who get elected are and not the ethical niceties of how they persuaded people to vote for them. Unfortunately, however, those who contest elections because of their love of power or prominence tend to think of offices and committees as power structures rather than as spring-boards for mission and service. They turn the committees into mere maintenance

departments. For one thing they usually are already on so many committees or are trying to get into so many that they have simply no time to *think* for the essential work of any one of them. For another, because they have managed to get elected to positions of responsibility, they think that they know already all about what they are to deal with and therefore lack the grace and the humility to learn first what ought to be the basic concerns of their committees. It is notorious, for example, that most of our committees on education do not concern themselves with reports of Education Commissions or with educational reforms or experiments and our Social and Economic Concerns Committees with anything more than to decide who should get the benefits of relief or uplift programmes that are sponsored by outside agencies with foreign funds.

For these reasons the Committees often fail to fulfil the true mission of the Church of helping men to live by the power of God or are only minimally engaged in the work of transformation, reform, enlightenment, liberation and uplift which is the service the Church must render to the World. They also fail to provide an effective teaching and training ministry which would help members of the Church to understand and to engage in its mission and service.

When people speak of somebody running the Church they think of it more or less as a permanent machinery installed somewhere. But, if anybody can be said to run the Church at all, it must be God Himself. But even He would like to keep it on the run—mission involves that—rather than run it Himself like a machine that has no freedom of action or initiative. The question for us, therefore, is not so much who runs the Church as how does the Church run—on God's errands.

So long as members of the Church think merely in terms of the Church being run by a group they feel that they are not responsible themselves for anything in the Church if they do not belong to the in-group that dominates the Committees. But if only they could learn to ask how the Church is running, realising that they are the Church as much as any Bishop or diocesan office-bearer, they would see that they have as much responsibility for how the Church functions in the world as anybody else.

In all religions, from time to time, priests and other religious authorities have deliberately exploited religion for developing vested interests or become so preoccupied with non-essentials as to lose sight of the ideals of the founders. But it is precisely at such times that the challenge has come to groups of people with no official standing in their religious organizations to bring about a renewal or revival in them. This was true in Judaism where we read of prophetic groups and reform movements which revived the Hebrew Church from time to time.

When Jesus grew up he saw that the religious authorities had come to have strong vested interests in religion, but no consciousness of mission or true understanding of their

religion. He found that even their work of conversion resulted only in making the proselyte 'two-fold more the child of hell' than themselves. He saw that the grand basic truths about God and His purposes for man were all there in Judaism, but that they had been obscured and even distorted by those very men who should have shown them to the world as shining truths. And He had to do something about this state of affairs. He got together a group of men who were outside the councils and coteries that were 'running' the Jewish Temple and synagogues. As Jesus worked with it both before and after his death and resurrection, it developed into a 'Way' and a Movement. But when the Movement became a religion it was beset, in its turn, by all the dangers of organization, hierarchy, structures, ritualism, legalism and authoritarianism, resulting in loss of vision and betrayal of mission.

Thus, in the history of religions, it is groups that revitalise them from time to time, even if it is also groups that ossify them into rigid structures and statutes. This can be rectified only by constantly and deliberately changing the structures as quickly as they cease to serve their original purpose and by making the groups rather than the structures the vehicles of mission. Structures could then be used or discarded according as they are helpful or have ceased to be useful.

In the thinking about the nature and function of the Church today groups are seen to be the way the Church should take shape and function. Fellowship is integral to Christian living and working. But in a whole parish or a bigger unit of the Church the fellowship becomes too passive and tenuous. It can become more real and dynamic only when the group is not too big to permit sharing of ideas, thinking together and also taking decisions where necessary. In recent times, the effectiveness of such groups has been proved by the part they have played in the extension of Communism.

We need groups of various kinds meeting different needs and suited to different classes of people and circumstances. We need groups for the study of the Bible and Christian thought which will try to gain an understanding of God's message and methods for today. We also need groups that will communicate this understanding widely among the members of the congregation and also interpret it in terms of their daily life and avocations. We need action groups,

too, of different types—ranging from the highly skilled ones for changing structures and influencing centres of power to these for rendering physical help in times of epidemics or other natural disasters. Some of the groups will get formed on the basis of profession, a common place of work or a common social concern, but others on that of neighbourhood, age, etc.

Groups are by no means a new idea or experiment in the Church. Apart from these which began as small cells and grew into Movements like the S.C.M. and the Y.M.C.A., we have had Youth Group, Sunday Classes and Women's Fellowship within each Congregation of our own Church. Unfortunately these Groups have tended to duplicate the devotional exercises in the Churches on Sundays and follow programmes of self-concern. These Groups can still be used if only they and those officially nominated to lead them can be made more open to the needs of both the world and the Church that has to serve it as a redeeming community. But, even if these groups can be reoriented, there will have to be many others also if the demands of the world on the Church are to be met.

Who will organise these groups? They ought not to be 'run' by authority any more than the Church itself. No doubt, without initiative on the part of some one person at least no group can spring into existence. Also a minimum of organisation and regulation will be necessary for effective functioning of each group. So the emergence of groups will not mean the end of all structures, though they have to be tested and modified by a consideration of how effectively instrumental they are in the fulfilment of the mission of the Church or in the equipping of those who should fulfil it.

If only the 'leaders' of our dioceses and parishes—both clergy and lay—would set their priorities right they and their committees could work for the groups being formed and for their dynamic functioning thereafter. But whether they do so or not, those who realise that the Church has to function in a new way should feel that that realisation itself is a call to them to take the initiative and be that part of the Church to do so. They must only take care that the groups that they bring into existence do not become ends in themselves, but will be the 'scattered' Church that gathers in groups and worships in congregations only to make the scattering effective for the renewal of man and society.

Christian Youth—Their Values and Cultures

MATHAI ZACHARIAH,* Nagpur

A

In a pluralist society as in India with a lot of cultural heterogeneity, generalizations will not give a true picture. Also it is difficult to identify Christian Youth as a distinct entity separate from the total community of youth in India. They share the same fears, frustrations and hopes with other youth.

We have in India today a changing society and the total life of young people is criterioned by this fact of change. Change is one of the most elusive terms in sociology. At first it was called social evolution; then social reform; now social change. The present tendency in India is to move from the traditional to the rational, from the sacred to the secular, from *laissez faire* to the socialist, and from

agrarian to the industrial society. All this naturally creates some indecision and disorganization in the fabric of society.

As long as society is stable and no fundamental change takes place, young people copy the behaviour patterns of their parents and live by their experience. But when changes come the experience of parents is no longer normative for them. It is always the younger generation that pays first the price of technological progress.

There are different ways in which young people react to such a situation of social flux. They may pioneer social change. Or they may resist change. It is not the prerogative of the older generation to be conservative! Or they may accelerate change. Or, as it is happening in India, they can become the victims of the disorganization which social change produces.

* Mr. Zachariah is a Secretary of the National Christian Council. This paper was written by him for the National Assembly of Christian Youth in Madras last year.—Ed.

1. Youth Under Pressure

Modern youth has been described as a 'cheery person with a cheery creed that all is well in this world although God is not in his heaven'. But this description, although shared by many, does not do justice to what he is and to his problems. Modern youth could rightly be characterized as 'youth under pressure'. Although some pressure and frustrations are necessary in life for healthy growth, too much will stunt or disintegrate man. Educationalists who criticize student unrest seldom understand it as a symptom of deep-seated maladies in the life of youth. Anger, psychologically speaking, is often the result of frustration, visible or repressed. The frustrations in the life of the young relating to companionship, sex, meaning of work, success, etc., which arise from the pressures of modern living, and from the uncertainties of the future, demand careful study and patient handling by all who are interested in youth.

When people are under pressure they do not react as normal human beings do. Often they react with defence mechanisms. Many of the behaviour patterns and beliefs of our youth today can be explained by this fact of pressure.

The majority of youth in India are law-abiding, but they have rejected many of the values of the older generation. As in all cultures, a handful turn to goondaism, theft and violence. Often they organize their under-world of joy against the dullness and frustrations of society.

2. Lack of High Seriousness

One general characteristic of the majority of our youth today is that they lack high seriousness and preparedness for dangerous living. Therefore they are uncreative and live only for themselves and unto the day. A team of Australian boys and girls visited the Punjab some time ago. Mr. Broinowski, the leader of the group, although appreciative of the Punjabi bon homie and conviviality was critical of youth who, in his opinion, 'lacked high seriousness and a sense of direction'. He found on the other hand our young scholars of the kindergarten age-group more intelligent and alert than their opposite members in Australia.

High seriousness should be differentiated from seriousness. Our youth are serious about a good degree, or a well-paid job, or an attractive and rich wife, etc. By high seriousness is meant an attitude which tries to make sense of the world, is willing to take responsibility for others, is willing to rise above themselves and is prepared to face the different philosophies of life in an objective way.

3. Faith in Scientific Humanism

The one all-pervading ethos among our youth is an Indian version of scientific (rational) humanism. Instead of faith in fate, there is faith in man's increasing capacity to solve all his problems by using science. Through the whole realm of knowledge there is a well-nigh underserved adulation at the shrine of science and reason. The Indian youth accept religion as a cultural necessity without any religious commitment. They do not often have the courage to repudiate religion partly because of the fear of God and the elders, and partly because they lack an alternative philosophy of life. So they take the line of least resistance.

In a tradition-bound, pluralist and communal society like that in India a certain amount of humanism can be a corrective and an antidote. But when it becomes a philosophy of life for the majority of the key people in the country, the nation is on shaky grounds.

4. Knowledge is Power

The majority of our youth today, perhaps unconsciously, accept Francis Bacon's epigram, 'Knowledge is power'; as their philosophy of life. This phrase tersely expresses the driving spirit of our age. There is a world-wide drive

today for knowledge as power. Pitched against this is the cry of the minority that true knowledge is search for power that has value, is humane, and is under God's direction.

A corollary to this is the common belief among youth that a thing is ultimately right if it is successful. So success and truth have become co-terminus and in the end the question, 'what is right?', becomes 'who has the most powerful and ruthless will to succeed?'.

If these are characteristics of our youth, it is a formidable task to introduce these young men and women to a hope and a significance that rests on sure foundations. They almost live, in the words of Mathew Arnold:

Between two worlds, one dead

And the other powerless to be born.

B

Youth Culture

In the present-day world we are witnessing a new phenomenon called 'Youth Culture'. Youth all over the world exhibit a few common traits that are the inevitable results of modern living: the desire to escape the difficulties of life, to take the easy way in all things, the lack of a serious attitude towards sex and the sanctities of family life, the attitude towards money as the measuring rod of success, the preference of beauty to character, etc. Someone has called it, the 'Jazz culture'. But the fact is that 'Jazz', 'Twist', etc., touch a responsive chord in youth and are close to the elemental nature of men. (Historically modern beat music has its origin in African music which is close to the rhythm and the music of life.)

Material Aspects

It is the material aspects of the culture that strike the eye first. Clothes are an important part of youth culture. They should be worn tight (to the extent of being suggestive), should be colourful, and should be worn with a careful carelessness. Access to a transistor radio is desirable though not an absolute necessity. A cycle (or scooter if one can afford it) is a must (as the automobile in America) as it helps to move about quickly. The cycle industry in India has registered a boom ever since young men and women took to the cycle in large numbers. Cigarettes, popular records and movies especially those with a dare-devil touch and those dealing with the wistful aspects of love, are prominent items in the world of our city youth today. Athletic ability is valued and prized more than intellectual ability. The craze for speed, which is part of the culture of the modern world as a whole, is manifest in everything they do—in talking, walking, singing. They spend more money on material things than the previous generations.

Non-material Traits

The non-material traits are not so pronounced as the material ones. As in the West, our youth also have their own words and slang which often create a barrier between them and the world outside.

The value scheme is vague. If one questions them, one can find that they unthinkingly accept many of the values of their class or community, but it is only a skin-deep acceptance. The majority are indifferent to religion and morality. They bypass religion as of no consequence in the modern world and do not care to deliver any frontal attack upon it. The idealism and willingness for dangerous living which characterized our youth during the freedom struggle have suddenly disappeared. They live up to themselves and refuse to rise above themselves or their interests. The post-independence youth are politically apathetic and have yet to show any serious interest in our nation-building projects—except in getting a good job in one of them.

Any typological classification that will put our youth into neat pigeon holes is not at all possible, but we can very generally divide them into three groups.

(a) *The Collegiate Culture*

In India and in most of the Asian countries it is the college students who set the norm for our youth. They have shown even power enough to shake governments. The non-collegiate youth who try to imitate the college youth are inevitably faced with a sense of frustration as they do not have the means the college students have at their disposal. The college students are well insulated against outside forces and they have access to more money. The sense of strength which the college youth get from their community life in the college and the hostels is also not available to the non-college youth.

Since our college students are predominantly from middle class families the collegiate culture is essentially a middle class culture. They share the middle class values and inhibitions and the search for security against 'the slings and arrows of outrageous fortune'. A good degree and then a well-paid job and happy marriage are the ends in view. Although these ends are not bad or destructive in themselves, they fail to give an abiding sense of purpose and philosophy of life as they are not anchored in or arise from the deeper things of life.

(b) *The Vocational Culture*

Many of our youth, especially those from the lower middle class and the poorer homes who cannot afford a college education, go to the vocational schools which will, in a period of one to three years, equip them for a job. They invariably come from struggling homes and there is no touch of luxury in them. Writing about a similar type of youth an American sociologist says: 'They are consumers not in a luxury market but in a diploma market. They buy their education somewhat as one buys groceries. If the symbol of the collegiate culture is the football and fraternity week-end, the symbol of this vocationally-oriented culture is the student placement office.' These words are true of our country also. Only the equivalent of the student placement office is the Employment Exchange here. This group is mostly purposive and hard-working and takes religion seriously.

(c) *The non-Conformist Culture*

There is a small but activist group of youth who can be called non-conformist. They are the rebels, the alienated Bohemians, the radicals. One can notice an intellectual strain in most of them.

The cultural failure of our society is seen in these youth. They are an active-minded minority, but they are in revolt. They feel themselves to be living in a world different from that of their elders, a world which is grimmer, less secure economically, morally and spiritually. They are met by elders whom they do not understand and who do not understand their problems. They are hungering for leadership and if they find prophets at all it is often among Marxists (as in Kerala) or among the revolutionaries (as in Nagaland). Some of them turn out to be creative artists and writers, but quite a few of them end up as young delinquents.

Strangely, the deeply religious type of youth also are a variation of this type. They do not conform to the standards of youth at large and religion with them is the consuming passion.

Youth culture in any society is a product of affluence and that is why in India marked youth culture traits are visible only in the cities. Our villages have remained on the earth earthy while our cities are making rapid strides in socio-economic progress. Our rural youth on the whole accept the norms of their elders and they try to imitate them, although the impact of the social changes in India is slowly reaching them. In the cities the values of our youth are today a concern to their elders.

We have to reckon with this fact of youth culture and the word of God to youth will have to be presented through the language of this culture. One of the early Fathers of the Church defined a theologian as one 'who does not say new things, but says the old things in a new way', so that the hearer may understand, so that it may grip him, so that he may surrender. I am tempted to justify the pastor in Germany who started a 'Christian night club' for the youth of his parish. They were frequenting night clubs and the only way to approach them was through a night club. In spite of the opposition of many of his parishioners he started a night club with very little of a pagan element and with as much of a Christian element as possible. Of course, here we are treading on slippery ground. But the modern youth is on slippery ground anyway, and we had better get on to it, if we are to help him.

Young people are very conscious of beauty and to that they give primary consideration. The key-note of their lives is aesthetics. The awakening in them to all the possibilities of manhood and womanhood happens primarily on this level of aesthetics and under the influence of aesthetic values. There is a painting called 'The Awakening' by the Russian-born painter Nicholas Roerich. He has painted Eve under the spell of the awe-inspiring beauty of nature. She is suddenly 'awake' to all the womanly possibilities in her and that is seen by the expression on her face. And this awakening happens under the inspiration of aesthetic values.

If I may use an Indian category I can say that it is *sringara rasa* that predominates in youth. According to Indian philosophy, all *rasas* are important for man, but at certain periods in man's life, certain *rasas* will predominate. *Bhakti* and *sringara* are not antithetical and mutually exclusive. On the other hand Indian sages hold that *sringara* is nothing but the quintessence of *bhakti* itself. It is only the well-intentioned but incompetent artist who vulgarizes both the *rasas* and reduces them to forms beyond recognition by exaggerating the erotic in *sringara* and the spiritual in *bhakti* at the cost of their finer emotional nuances. In a sense *sringara* is the core of *bhakti*¹. We have to start with *sringara* if we want to lead the modern youth to *bhakti*. The 'hell-damnation' approach (that is frightening youth into religion through fear of hell and damnation) will not work with youth any longer. Instead we must show them that Christ can give a dynamic unity to life and a buoyancy which would give abiding joy, felicity and satisfaction.

We can see that this is the very opposite of frustration. You may not have given him faith. But you have put him on the way of life affirmation. And faith is round the corner.

Proclaiming Christ

Young people today are more interested in questions about man than about God. So it is not without reason that young people today read with great interest the existentialist novels and newspapers (e.g. Blitz) and even existentialist philosophers. All existentialists agree that man is nothing but what he makes of himself. It is clear that the doctrine can be given either an atheistic or religious interpretation.

¹ *Illustrated Weekly of India*, p. 23, March 24, 1963.

The interpretation becomes religious when to the words 'what man makes of himself' are added the words 'by grace'. It follows that atheistic existentialism is darkly and nihilistically pessimistic whereas religious or Christian existentialism is the most hopeful doctrine in the world, for it grasps the lantern of faith to light this earthly path and is anchored in hope and not in despair.² It is important that our young people should be made to base their lives on the enduring Christian hope.

It is said that young people resist the claims of Christ more than any other section of society. This is only superficially true. Very often they do not reject religion with a finality. But proclaiming Christ to youth is a difficult task today. In olden days, a sociologist could count only thirty or forty primary needs. But today the modern youth has over 300 primary needs, from powder to pencil. Life has become complicated and compartmentalized and the conversion of the total personality of which Jesus always spoke has become very difficult.

The Christian word to the man-centredness and worldliness of modern youth is not God-centredness, but a different kind of man-centredness, a man-centredness which he can learn from God's action in Jesus Christ. The response to all the humanism and worldliness of our time is not religion, but the story about the revelation of God as to what it means to be man and the power thereto, both of which are to be found in the man Jesus.³

D

OUR RESPONSIBILITY TO YOUTH

1. Centres of Meaning

First of all what is required in the midst of the pressures of the changing society in India is for young people to learn ways of committing themselves meaningfully and learning how to deal with these difficulties themselves. This meaningfulness will not be found in abstract theories or words. They need above all 'centres of meaning' either in individual people or in groups and societies. The churches and Christian Youth Organizations have an important and vital role of experimentation here. Meaning is shared and communicated in the act of valuing some person or something for its own sake. Some people, some ideas, some causes are worth being enthusiastic about. We have to communicate to young people that, no matter how much we are limited by frustrations, there is always something worthwhile to do or to be. We have to help them to find a sense of freedom in the midst of their pressures and frustrations. It is Chris-

tian freedom (and youth want freedom) that we must try to communicate in a secular situation.⁴

2. Hierarchy of Values

The Sociologist Karl Manheim has asked an interesting question: 'Who plans the planner?'. He says that it is the most important question in a socialist democracy. This is true of the situation of the youth also. Who gives the higher values to youth?

Here we are up against a problem. Can we really give values to another person? The Christian understanding is that values are really intuited; they are a gift of God, the Christian would say.

And yet we all know that parents, teachers, pastors, youth workers, etc., have a great role to play in developing the valuable schemes of youth. There is what is called the hierarchy of values, values arranged in the order of their merit. Each human being develops his own hierarchy and his whole life is criterioned by it. If a young person develops the right hierarchy it is a tribute to the older generation which trained him. The success of a life depends on its ability to pull out the correct value at the correct moment from the hierarchy of values. As Kierkegaard has said, 'We must be absolutely related to the absolute and relatively related to the relative'.

Here the problem is almost cultural. The great Roman Catholic philosopher Christopher Dawson has said that 'a way of life involves a view of life'. It is a way of life (i.e. culture and cultural factors) that creates a view of life (i.e. ethics). Ethical values often arise from one's culture and so what the society has to be really careful about is its culture.

3. Impact of Living Christian Communities

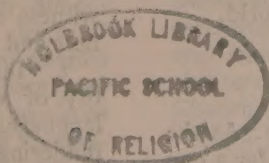
There can be nothing more formative in the life of youth than the impact of living Christian communities. It is said that half the number of people who offer for ministry in the Roman Catholic Church in India are from Tamil Nadu and Kerala. Some Roman Catholic theologians ascribe this to the influence of the Christian communities in those areas. These living Christian communities need not necessarily be parishes. They can be schools, colleges, hostels, Y.M.C.A. or Y.W.C.A. clubs, S.C.M. groups, etc. The impact of such groups can definitely be formative.

Religion is essentially caught and not taught. Socrates has said that the teacher is like the mid-wife who cannot deliver the baby but can only help the mother in delivering the baby. Education, both secular and religious, is the escorting of the mind to the frontiers of knowledge. All we have to do, and can do, is to lead Youth to the frontiers of religion. And the 'Spirit of Truth will guide them into all truth'.

² From *Homo Vitar* by Gabriel Marcel.

³ *Ecumenical Review*, January 1963, p. 143, from an article by Roderick S. French.

⁴ The Developing concern for Christian Work among High School Students, W.C.Y.C. Research Paper, p. 30.



Report of the Synod Liturgy Committee

Two meetings of the Liturgy Committee were held since the last meeting of the Synod, the first on September 26-29, 1970, at the United Theological College, Bangalore, and the second on Sept. 18-20, 1971, at the Gurukul Lutheran Theological College and Research Institute, Madras. At the first meeting, Dr. H. F. Leatherland, Hon. Director of the Liturgical Centre of Victoria, Australia, participated as a visitor and gave helpful suggestions.

A. Work Done :

1. *A New Version of the Service of the Lord's Supper in Modern English* for experimental use in English-speaking congregations has been prepared. The Synod Executive has approved the New Version for experimental use and has given permission to print copies.

The New Version has retained the structure and content of the present service. Archaic words and expressions have been changed and the service has been made a little shorter. The rendering of the Lord's Prayer, Creeds, Gloria in Excelsis, and Salutation prepared by the International Consultation on English Texts, and accepted by many Churches all over the world, has been adopted in the new version.

Some parts of the service have been entirely rewritten, especially the Intercession. The Committee had the help of many, especially Bishop Newbigin, who prepared a draft in English in 1968 as basis for rendering into Tamil for village congregations.

2. *Three Year Cycle of Lessons for Sundays.*

A second cycle of Bible lessons for the Sundays from Advent to Pentecost, and a cycle of alternate themes and lessons for the Sundays after Pentecost have been selected.

3. *Commemorable Names*: A Calendar of Names of those who may be remembered in public worship published as *Study Booklet II*, and presented at the last Synod, has been sent to the diocesan bishops for study and comment. It is now recommended to the dioceses for experimental use, as and when desired.

4. *Commentary on the Book of Common Worship and Supplement.*

The manuscript is almost ready. It is hoped that the matter may be given for publication shortly, to be printed in English as well as in the regional languages.

5. *Schools of Worship.*

The last meeting of the Synod passed the resolution 'to hold schools of worship at the regional, diocesan and pastoral levels'. However only one regional school of worship and one diocesan school have been held since the last meeting of the Synod. It is urgent that these be held soon in the Malayalam, Telugu and Kanarese regions and in all the dioceses except the Madras diocese. The Committee wishes to stress the point made earlier that Schools of Worship should be periodically held to review the worship of the Church and to make it meaningful and effective for the Church's life and witness in the world.

B. Work to be Done :

1. *Schools of Worship* (See A. 5 above)

2. *Post-graduate Course in Liturgy and Worship*: As the United Theological College is not able to arrange for a one year course in the immediate future, in view of the Gurukul-U.T.C. merger, the Liturgy Committee recommends that a two-month course be held at Gurukul, Madras, or at

another place and that the Revd. J. G. Marsden be appointed as convener of the course. The course is meant for presbyters with about 5 to 10 years of pastoral experience.

3. *A third cycle of Sunday lessons and themes* needs to be prepared.

4. *Revision*: (a) The Collects need to be revised and new collects prepared for the second and third cycles.

(b) Revision of other services (e.g. the morning and evening worship) should be attempted.

(c) It has been reported that the *translation of the Book of Common Worship in the regional languages* is not satisfactory. Very often literal renderings from the English original have been made, the result being that the language and style are not always in keeping with the idioms and prayers natural to the regional language. This is a matter to which the Regional Committees should give serious attention.

(d) *Collection of Lyrics*: The Committee is of the opinion that a common collection of lyrics from the different South Indian languages may have only a limited use. Priority should be given to the composition of new lyrics on important aspects of Christian Faith and of Christian concern in present day problems and this should be attempted on a regional basis. It is suggested that this be done by selecting suitable lyrics not already incorporated in the lyric books approved by the Churches, by arranging competitions, and by making use of those who are gifted to compose original lyrics.

(e) Work, if possible, on a common liturgy in co-operation with the Church of North India and the Lutheran Churches.

(f) Work, if possible, on a common cycle of Sunday lessons in co-operation with other churches.

C. Resolutions and Topics for Discussion :

1. *Resolutions*: To authorise the Liturgy Committee to undertake the items listed under B above: Work to be Done.

Recommendation: The Liturgy Committee recommends that an appropriate Committee of the Synod consider the question of the teaching and preaching ministry in the Church (e.g. syllabi of the Sunday School and other teaching material like the Taftee programme) since the effective use of the liturgy and meaningful worship depend on the Sermon and the teaching ministry as a whole.

For Discussion :

1. Items listed in the report, see A and B above, especially, schools of worship, revision of the order of service in the regional languages, and collections of new lyrics.

2. Relation of the language and content of the orders of services especially the Lord's Supper, to the life and witness of the Church, i.e. the question of the meaningfulness and effectiveness of worship.

3. Indigenous expressions of worship, e.g., the possibility of drafting new orders of services in the regional languages first, rather than prepare an English original for rendering into the regional languages.

E. C. JOHN,
Convener.

[JANUARY 1972]

Report of the CSI Synod Theological Commission

During this biennial period the Synod Theological Commission had only one meeting and this was held in December 1970 at Dhyana Ashram, Madras. The Regional Theological Commissions also had their separate meetings. The main subjects considered at these meetings were (i) The Diaconate, (ii) Baptism, and (iii) Ordination of Women.

(i) The discussions on the Diaconate were based on the report from a consultation on *Love and Justice in the World of Tomorrow* held in Madras under the joint sponsorship of the Christian Institute for the Study of Religion and Society, Bangalore, and the Community Centre, Madras. The Commission emphasised two important points, namely, first, that the Diaconal nature and function of the Church should be more effectively expressed, and, second, that the structure of the Ordained Ministry should more effectively symbolise the diaconal character of the Church.

With regard to the *first* the Commission endorsed the following affirmations of the Consultation:

(a) The Diaconal function of the Church can be fulfilled only if every congregation understands itself as a serving unit, to bring the impact of the love of God upon the world and for changing and transforming society. Members must, therefore, be made aware of their responsibility to one another and to the whole neighbourhood. Members must be made aware of the needs and problems of the people so that they share the gifts God has given them with others, realising that they are partners in this ministry of love and justice.

(b) The basis of the diaconal function of the Church is the living Christ continuing his ministry and therefore the Church's worship, including the Bible Study, preaching, prayers, offertory and other liturgical parts should be so renewed as to be a continuing source of inspiration for the congregation to go out and be a servant community.

(c) Social service institutions of the Church should be for service to all, irrespective of religion, caste or communal differences.

(d) The diaconal functions can be effectively fulfilled only with the help of trained personnel. Therefore churches need to undertake the responsibility of training persons for social work and social action. Churches should also plan to employ them as their own workers as well as encouraging such persons to seek employment or opportunities of service in secular concerns. The present situation calls for the appointment of at least one person with professional training for social work and vision in each diocese, in order to stimulate the congregations to discover their diaconal mission in their respective situations and to organise a programme of recruitment and training of persons for social action. Some congregations which can afford should be encouraged to have their own full-time social workers.

With regard to the *second*, the Commission reaffirmed that the present pattern of the ordained ministry in which the diaconate is held as a stepping stone to the presbyterate is unsatisfactory and inadequate to express the fullness of the ministry of Christ. Jesus' ministry had two main dimensions, the proclamation of the Gospel and the deeds of love meeting the needs of people. The two are distinct aspects of his ministry, though they cannot be separated from each other. In the Church's ministry, they are held together by bringing them together in the liturgical celebration of Jesus Christ in which the presbyter and the deacon will have their distinctive parts.

The diaconal ministry of the Church is to be fulfilled by

the whole congregation and by the members in their several vocations. We need also to recognise that the service to humanity in different spheres such as education, medical aid, economics, politics and social rehabilitation is carried on by the government and many secular agencies as well. Christians are called to participate in these forms of service. Our consideration of the diaconate should not in any way affect the autonomy and integrity of these spheres of service to humanity. But the diaconate symbolises the recognition that the ultimate meaning of such service is to be found in God's concern for man revealed in the ministry of Jesus and that only his love, and not man's love, can be adequate to meet all the needs of men to the fullest. Therefore some may be specially called to participate in the ordained ministry of the Church as deacons. They have the calling to relate their diaconal ministry as well as the diaconal ministry of others to the ministry of Jesus Christ. While they may have professional competence in some form of social service they will also have special theological understanding of the diaconal ministry and the meaning and significance of the liturgical celebration of Christ for the diaconal ministry. They may be understood as the sacramental link between Christ and the whole congregation called to be involved in the diaconal ministry of Christ in the world. They help the congregation in a special way to relate their worship to their service in the world. This will make their special role in the liturgy, namely, for intercession and the receiving of the offertory particularly meaningful.

(ii) *Baptism.* The Commission noted that any fresh study of Baptism in the C.S.I. should consider the following issues:

(a) Disturbed by the teaching and practice of diverse groups many members have been taking rebaptism. The Church's stand on the once-for-all-ness of baptism and the question in the minds of 'weaker' members about the validity or efficacy of the baptism they had received raise problems of theological interpretation as well as discipline based on pastoral concern.

(b) Because of the emphasis on 'separation' in the understanding of baptism there has developed a community consciousness and separateness of identity among Christians. This has to some extent prevented full identification with the national community. It has also contributed to a communalistic outlook, both in the self-awareness of Christians and in the way others look at Christians. Baptism, therefore, has been associated with the scandal of communalistic separation. In such a situation we need to re-examine the meaning of baptism in the New Testament. Jesus' baptism was a symbolic act of his solidarity with all men as well as commitment to the Kingdom of God which led Him to the cross. Baptism as incorporation into Christ involves the Christian in the same commitment, through the Holy Spirit. Incorporation into Christ is incorporation into the new humanity which Christ has brought through his incarnation, death and resurrection. The separation of baptism is for commitment to the new humanity in Christ, which transcends all separation and exclusiveness. Therefore the sacrament of baptism should have the power to overcome and destroy communalism. At the same time we should also recognise the need for institutional boundaries for the Church.

(c) Parents who bring children for baptism need careful instruction if the sacrament is to be an effective symbol of the salvation in Christ, and of the breaking down of barriers of separation such as caste, language, race, class, etc.

Baptism should be interpreted as a sacrament which is an assurance of God's saving act already accomplished and therefore calls the believer to live the saved life here and now. Baptism is not merely a ritual for ensuring future salvation. A suggestion was made that we should prepare a simple catechism on the meaning of baptism for the benefit of parents who bring children for baptism as well as for adults seeking baptism.

(iii) *Ordination of Women*: (a) The Commission noted that the Synod at its meeting in 1970 (S. 70-2) had already adopted a recommendation from the Theological Commission that women be admitted to the Diaconate.

(b) With regard to the study of the question of ordination of women to the Presbyterate the Commission decided

- (i) that all available information about the Ordination of Women in other churches be gathered;
- (ii) that reports of studies on the subject undertaken by different individuals as well as churches be obtained;
- (iii) that the Rev. A. D. Manuel be requested to write a working paper on the subject, which may form the basis of further study and discussion.

Under the joint auspices of the Synod Theological Commission and the Synod Ministerial Committee a small booklet containing several statements on Ordination of Women has been printed and is being distributed for study. In addition a paper prepared by the Rev. A. D. Manuel has also been made available to the Dioceses and the Regional Theological Commissions.

Before the Synod can take a positive action on the ordination of women it is important that the churches understand the issues involved. The experiences of the dioceses with the ordination of women to the Diaconate will contribute much to the understanding of Ordination of Women to the presbyterate. It is significant that the number of women coming for regular B.Th. and B.D. level theological studies is increasing. More scholarships and other facilities need to be provided to encourage more women to offer themselves for full-time Christian ministry and to get the same kind of theological training as men. Prejudices of people against ordination of women will disappear only when they see more women exercising the ministry of teaching, preaching and pastoral care.

J. R. CHANDRAN,
Convener.

A Visit to Agartala

M. E. PRABHAKAR, *S.C.M. of India*

In response to an appeal from a group of Christian students living in the refugee camps at Agartala, received by us through the WSCF Geneva office, I was deputed by the General Secretary to visit the area during October 23-25. Agartala is the capital of the Centrally administered territory of Tripura on the extreme eastern side of our country, toward Burma. Tripura state is strategically located, being enclosed on three sides by E. Pakistan and opens out into India only on its eastern front.

Tripura, before partition of the sub-continent, was a state with surplus food, with only 6 lakhs of people. It is now a deficit area with around 30 lakhs of people. However, till 26 March of this year the population stood at 17 lakhs, of which the original Tripurese (hill people belonging to the Mizo, Garo and Lushai tribes) numbered only 4½ lakhs.

Christian refugees

My first contact was with a small group of Christian refugees living in a camp located on the fringe of the Baptist Mission compound at Arundateenagar, on the outskirts of Agartala. This is a small group of 160 people belonging to 22 families, including 19 orphan children and some of their teachers. All of them came over from Brahmanbaria on the other side of the border, during April, after the town was overrun by the Pakistani Army. Brahmanbaria is, as the crow flies, about 40 km. from Agartala; they came by boat and rickshaw. Some of them were employees of the H. Z. Baptist (Pakistan) Mission Station and others were members of the Church at Brahmanbaria. This explains their preference to come over and live on the mission compound at Agartala. The missionaries in Agartala were extremely good to receive and accommodate them on the mission compound. Long bamboo hutments have been constructed at great cost, shared by the mission and CASA. Each hutment has been partitioned into spacious rooms, to accommodate single families. The hutments are very robustly built

and well-ventilated. There was a refreshing air of cleanliness and calm and I felt this to be a distinctive mark of Christian management, but may be I'm prejudiced! The children were being given free schooling and two of their teachers were employed in the mission school.

Although these refugees live on the mission compound, they are governed by the general rules applying to all refugees and therefore draw their rations of rice and dhal from the Government; each refugee is also paid 0.27 paise for marketing; for a family the rations and money would just be sufficient for one square meal a day. I saw some families supplementing the meagre rations by catching fish from the streams around. A few seem to have other sources, but most are just helpless and depend on the bounty of the mission to give them medical care or milk. The primary need of these refugees is clothes, specially warm ones considering that the cold season has already set in in the area. The children need slates, pencils and notebooks too. I also met several young men and young women of the high school and college levels, who have no way of continuing their education. One or two of them are employed in the Bangla Desh office and the Relief-Rehabilitation department of the Tripura Government. Others laze about or spend some time in other camps visiting their friends. A few help relief parties in distribution of supplies. Their biggest problem is monotony. I spent a whole day visiting in the camp and had my lunch with one family. Some of the students expressed their desire to continue their education or else to become employed. It is however very difficult to help them in these ways against the general policy of discouraging the refugees from adopting any permanent or even temporary measures that would prevent them, when the time comes, from going back to their homeland. For the same reason, too, rehabilitation schemes cannot be fully implemented. Further local tensions have built up in many areas where such measures of help to the refugees were attempted and this has to be understood from

the background of our own millions of poor and unemployed. Maybe the security and calm within the camp had dampened the enthusiasm of the youth to join the liberation forces.

Local friends suggest that we might become involved constructively by organising volunteer teams of students and teachers to help these young people to continue their education in an informal manner. I made other tentative suggestions to them (i) to engage in Bible study—examining the concepts of freedom, human rights, justice, peace, etc., in the light of their recent experiences; (ii) visit other camps, meet and talk to people—sharing with them their suffering, hopes and fears. Probably CASA should undertake more extensive programmes in the area and use some of these young people as volunteers.

I visited a few other refugee camps and could not but feel grateful and appreciative of the magnificent efforts made by the Government in providing relief, the tremendous energy of the Government employees to work around the clock and also the general goodwill of the people in the area towards the refugees.

Refugee Students

I saw and met numerous university students training and engaged in fighting under the Mukti Bahini. Among these were several SCM-ers and office-bearers of the (Bangla Desh (E. Zone) SCM. Their sole aim is to liberate

their motherland, Bangla Desh. Many of them have left their universities or colleges to join the guerillas. Many had lost their dear ones—dead or dispersed. I met several from the Dacca University and verified some recent events. The students are Hindus, Muslims and Christians. I was given to understand that students who are accepted into the guerilla-forces are screened very carefully for their loyalty to the cause and before acceptance they are given extremely tough physical training for two months and a month's field training with arms.

I was tremendously impressed with their resolution, courage and comradeship. Several girls help as volunteer nurses in the field hospitals receiving the wounded guerillas. I questioned them repeatedly about their chances of winning against the might of a modern army. But they answered with one voice that they would win. It was exciting to see such determination, such zeal, such enthusiasm, and I felt privileged to participate in a ripe moment of history. I enquired of them if they didn't think that they ought to be recapitulating and continuing their interrupted education one way or the other, whether they needed any help by way of being given books. Most of them thought it was a good idea, but they didn't want to be diverted from their fullest involvement. 'Give us blankets, medicines, books relating to Bangla Desh—economic, social and political writings; send us medical books, nursing text-books, minimum equipment to diagnose and treat our sick and wounded commandos,' they said.

REVIEW ARTICLE

The Christian College in Developing India

A Sociological Inquiry

By RICHARD D. N. DICKINSON

Oxford University Press, 1970. pp xxx and 370, Rs. 60

This book attempts to present operational information about the Christian Colleges and their objectives. First-hand facts had been gathered through questionnaires, sent to institutions, students, staff and alumni. Position papers presented at a consultation of Principals were also consulted. The aims of the study are to help colleges to reappraise specific issues, conduct research and self-studies, and co-ordinate their functions in order to integrate higher education with manpower planning.

The first chapter introduces the Indian Christian community. The second gives a historical review of University education in India and makes references to the recommendations of various commissions beginning with the Hunter Commission. The six model universities, autonomous colleges, examination reform, incorporation of problem-solving methods, introduction of empirical social sciences, flexible curriculum, inter-disciplinary approach, student services, training students for responsible leadership, social involvement, raising teachers' salaries and teacher training are the main issues highlighted from the Report of the Education Commission of 1966. But the analysis is rather textbookish and is not fully related to the contextual needs of India.

The problem is set on the anvil in the third chapter. Tables 11, 12, and 13 are given to identify educational planning in the context of economic planning. But the author has not helped to show how educational efforts can

be integrated with national planning. A cost-benefit analysis of education could have been undertaken.

The Church has been urged to be the servant of the society and to co-operate with social reformers. There should, therefore, be sufficient flexibility in its establishing of institutions and choosing programmes. Development-oriented syllabi should be drawn and agricultural colleges should be started.

The fourth Chapter describes the Christian colleges in detail. Forming less than 5 per cent of colleges in India, they still remain influential. Political influence at state level and control by University have stifled creativity. New colleges emphasising vocational and science courses are established in the South where Christians are concentrated. 'Serving the society as a whole' and not conversion is the objective. Fresh investment is made mainly on laboratories and hostels. Residence for staff and students and an administrative block are regarded as essential by the author. He recommends administrative training for the Principals and decentralisation in administration.

Less than 40 per cent of the students are Christians. Their homes are near the college. The reputation of a college usually draws them to it. The students are usually aware of the teachers' concern for them. The author suggests that more empirical social sciences should be introduced in Christian colleges. He says that there is little innovation in syllabi and examinations. The religious

activities are not taken seriously. But Christian staff and students are said to be treated partially. One-fifth of the non-Christian staff feel that Christians are over-protected. But partial treatment is justified by the need to develop the second line of leadership. For example, a lower percentage of Christian staff had led to cessation of work in a college in the North. These issues, however, are not treated exhaustively.

The fifth chapter examines the role Christian Colleges ought to play in national development. Their general leavening influence is not to be confused with the excellence of the students or the past reputation of colleges. The current policies of colleges and the alumni's reactions were the sources for this study. Exchange of staff and students is suggested for promoting national integration. Hostels, teachers and community leaders should also be fully exploited to this end. Sensitising students about national issues and social evils through student associations is suggested. Student courts and newspapers should be encouraged.

Because of their reputation, wide coverage, co-operation abroad and superior faculties, the Christian Colleges can serve as catalysts for educational reforms. The author then makes a tirade against meagre use of libraries, meaningless tutorials, absence of records and inanimate alumni.

The college should be an active participant in the local community affairs. The teachers and Principals should take to more publishing and public speaking. Extension lectures can play an important role. They are not mentioned. The exemplary Ahmednagar College is involved with the local community through agricultural extension service, co-operatives, community development and adult literacy.

More emphasis is to be laid on the study of religious systems and philosophy. But how far these would be attractive and useful has not been said. Can this be meaningfully integrated into our liberal arts courses? The extra-curricular programmes and student services are said to be inadequate. However, Christian Colleges are better placed than non-Christian colleges in many respects.

The sixth chapter evaluates the performance of Christian colleges. They have big campuses, large libraries and good laboratories and innovations have been attempted in many colleges.

The weaknesses are the dearth of information, weak administration, untrained young teachers, communal exclusiveness and little training to students in responsible leadership.

The last chapter looks into the future and examines the relationship between Christian colleges and other variables. The Church should view the State as a meaningful community and develop its educational policy accordingly. Organisational means should be devised. The colleges should take a united effort to make suggestions felt. They should co-operate with universities to implement reforms. Unless the autonomy of the university is kept, local politics will creep into the colleges.

The Church provides Indian resources for the colleges. But the function of the Church should not be confused with that of the college. The mutual relationship between the college and the Church should be maintained. The alienation of the college from the nation is mutually suicidal. There is a need to examine the principles of special treatment to Christians. More student services are to be provided. The financial framework of colleges is usually predetermined. However, more funds should be earmarked for development. The colleges ought to play the role of pioneers with the service motive.

The book consists of many 'ought-to-be' statements. It does not mention the student unrest at all. There is a considerable amount of repetition of several suggestions and criticisms. However, this is an excellent reference book. The appendices, tables and the bibliography are mines of information, even if some of the latest details are not incorporated. Even though the book is highly priced, each library ought to possess a copy.

Old Delhi.

C. T. AUGUSTINE.

Report on the 12th World Methodist Conference

I had the joy and privilege of representing the Church of South India as an official observer at the 12th World Methodist Conference which met from 16th to 25th August, 1971.

Methodists from around the world began gathering on Monday, August 16th, for the 12th meeting of the World Methodist Council and the council members were joined by delegates and observers to the World Methodist Conference which opened its eight-day meeting on August 18, 1971. The conference founded in 1881 meets every five years. This 12th conference was meeting on the Campus of the Methodist-related Denver University, Denver, Colorado. On 17th August the council voted to admit 18 new Methodist bodies, bringing the total number of member groups to 55.

Dr. Charles C. Parlin, an American layman, President of the World Methodist Council, in his presidential address, sketched the many innovative religious trends that are abroad in the world and called on the World Methodist body to recall that Methodism itself came into being through programmes that were innovative in their own time. Mr. Parlin called attention to the many types of religious activity that are categorized under the designation 'Jesus Revolutions', and asked the question, "Can it be that our

major Protestant Churches have sought relevance for the youth of today through social, economic and political involvement and have to some extent been bypassed by the 'Jesus Revolution' which has caught hold of today's youth?"

The keynote address of the conference was delivered by Dr. Russell Hindmarsh, Professor in the University of New Castle and past-vice-president of the Methodist Church of Great Britain. In discussing the crisis confronting the Church in our time, the British Scientist said that, of the crises that confront us, it is the crisis of belief which is fundamental. He said, 'If God is to work directly in the world at all, it is through those who commit themselves through Jesus to Him'.

On the first full day of the meeting the delegates were challenged by scholarly presentations on Racism and Poverty. The former subject was presented by the Hon. John J. Akar of Sierra Leone who recently resigned as his country's ambassador to the United States in protest against tyranny in his own country. He brought the conference to a confrontation with the many forms of racism that are still to be found throughout the world.

Joseph Samuel Annan of Ghana, senior executive officer of the World Food Program, presented an exhaustive analysis

of the poverty scene throughout the world. He said, 'The involvement of the church in the struggle against poverty is clear. The catalytic effect of the development projects sponsored by the church often leads the way to follow-up large-scale and wide-spread development activities, bringing economic relief to a much larger group of people'.

One of the most articulate of the speakers at the conference was Dr. Kenneth G. Greet, recently installed as the secretary of the British Methodist Conference. Speaking on 'Moral Authority' Dr. Greet said, 'The nature and meaning of authority is one of the most hotly debated issues of our time. Although the Christian leans heavily on three sources of authority—the Bible, the traditional teaching of the church, and individual conscience—his supreme authority is Christ.'

Dr. Greet let every Christian know that in the last resort his decisions are his own on an individual basis. Saying that all of us must seek guidance in the past, he said, 'We may walk with some assurance where the saints have trod, but new occasions teach new duties and even ancient good can become uncouth. We cannot do without the past, but neither can we rely on it alone for help.'

The Rev. Emilio Castro, President of the Methodist Church of Uruguay, speaking on 'Peace and Justice', affirmed that 'Peace and Justice kiss each other, and there can be no peace without Justice'. He said, 'Christians must relate the Biblically interlocking concepts of Peace and Justice to the most anguishing problem of the contemporary world—the growing abyss between have and have-not people.'

Dr. Robert E. Goodrich, Pastor of First United Methodist Church, Dallas, Texas, addressing the conference on 'The Local Church in Mission' stated that the local pastor and his Parish are on the front line in revolutionary times and that nothing really takes place in the church unless it takes place at the local level.

Dr. Philip Potter, speaking on 'Evangelism', said that the content of evangelism must be seen in terms of the major issues confronting mankind and the Church today. He said, 'Evangelism is the act by which we make known the Uni-

versal Gospel of the kingdom of God and of his righteousness to all men and to the whole of life. As such it is a continuous act, because it claims no less than the total surrender of life to God and his purpose, which is to share his character of love and justice and to share it with all his creatures.'

The principal speaker for the Ecumenical Service on August 24th was John Cardinal Willebrands, President of the Secretariate for promoting Christian unity at the Vatican. Cardinal Willebrand's address leaned heavily on quotations from the writings of John Wesley and the hymns of Charles Wesley as he dealt with what he called 'shared treasurers' of the two traditions. He said, 'Our common conviction about the importance of holiness may well prove to be a stronger factor for bringing us together than we are able to foresee or to measure'. He challenged Methodists and Catholics to continue to reach out together to all human beings in need. The Cardinal urged the Methodists to continue to join with Catholics in a search for those areas in which they could most strongly witness together, saying, 'We cannot neglect to do so without inviting the reproach of history.'

In his address on 'The Ministry' Dr. Alan Walker suggested that greater flexibility should be allowed in requirements for the ministry. He said, 'There are many levels of opportunity in the life of a Church in mission and to oblige all theological students to be University trained is to have a dearth of men who are able to move into industrial, factory areas of society or into some types of rural communities.' He continued, 'I would claim a minister equipped for mission must be prepared in four major areas—know the Gospel, understand something of the psychology of the people into whose lives the Gospel must penetrate, be aware of the social and environmental pressures which condition the lives of people and be concerned with learning the art of communications.'

C. R. W. DAVID,
*Tamil Nadu Theological Seminary,
Arasaraadi.*

Towards Building a Just Society

'What is a Just Society?' asked Bishop Newbigin, opening a Seminar at the Community Service Centre, Madras, which brought together Hindus, Muslims, Christians, Marxists, agnostics and atheists. From August 27th to 29th, 1971, doctors, lawyers, business executives, professors, students, nuns and others from India and abroad, took part in the seminar discussions.

'"Justice", a burning issue of today, concerns all political parties, parliament, and the Supreme Court, and is the key word at the United Nations,' said Rev. Father Kuriakose, Principal of Loyola College, who inaugurated the Seminar, by stressing the struggle arising from the demands of the oppressed, the underprivileged and the young people for a just social order. Injustice stems from the evil in man and revolutions alone have not brought a just social order, for justice can only be built on firm spiritual foundations. Thiru R. T. Parthasarathy, M.P., reminded the Seminar that the Constitution of India was a means to an end, and there was bound to be conflict between State Policy and the fundamental rights of citizens with the judiciary as the final interpreter of the Constitution. Though he supported the 24th and 25th amendments, he warned that amending a constitution would not bring about a just society—That

would depend on the people's enthusiasm for ensuring that its goals were achieved in practice.

A veteran Gandhian social worker, Miss Marjorie Sykes, pleaded for more human understanding by Government in its economic development. Certain tribal people in Nilgiris had been deprived of their livelihood by government deforestation policy, and other economic plans which had endangered natural resources. God's plan in nature is to replace what is spent, and world governments should follow this, and also cherish and ensure good soil, good air and good water, without polluting them on the pretext of economic development. Economics play a major part in the struggle for a just social order.

Dr. M. M. Thomas, Chairman of the Central Committee of the World Council of Churches, spoke on 'The search for cultural foundations in the struggle for a just society', and insisted that justice required the transformation of the traditional power structure and the utilization of higher technology for economic development. It was essential to recognize the individuality of man, with his rights of self-determination, and equal social opportunities for development. The cultural foundation of a just society is man's getting out of himself in love and unselfish service for

others, and giving due attention to his moral and spiritual character and his historical destiny. This is different from the struggle for power. Power, so often, leads to exploitation; without love it is reckless but love without power is sentimental. Distribution of power is necessary to minimise exploitation, and society must be open to the inspiration of religious faith and secular ideologies, to enable the cultural foundations of social justice to be firmly laid. With a lifetime of service behind him in the spirit of Gandhi and Jesus, Rev. K. K. Chandy, of the Christava Ashram, spoke on the Gandhian Heritage and its contribution to the building of a just society. This could be established only on the basis of Satyagraha and Sarvodaya, for truth and love were both the aims of a just society and the means of achieving it. Mass disobedience to God's laws was the obstacle to securing social justice, so the Church should lead the struggle for a just society.

Dr. K. Mathew Kurien, M.P., Director of the Institute of Social Studies, Trivandrum, presented the Marxist approach, stressing that the individual flourishes through social relationships. Those who preach reconciliation between

capitalists and workers are abetting the unjust social order. The main obstacles to social justice in India are landlordism, monopoly capitalism and foreign finance capital, and Dr. Kurien gave figures to support his position. Struggles by the landless peasants and workers have been suppressed by the landlords, police and the judiciary. In the struggle for social justice there is bound to be violence and bloodshed till the Marxist goal of a just social order is reached.

Before discussion of each paper, extempore reactions were given by Mr. K. R. Krishna Shetty, Dr. C. T. Kurien, Prof. Ramanujam, Mr. Balasundaram and Mr. K. C. Kadirvelu, questioning and underlining what the speakers had said.

The exciting and healthy intellectual battle, which had been keenly and fairly fought, during the two days of the seminar, between the leaders, holding various contrary and contradictory ideologies on 'A Just Society', came to a close, with a sense of achievement, both for the speakers who presented their views, and to those who listened. Everybody departed with a determination to do their small bit wherever they are, for achieving a Just Society and to put into practice what they had learnt at the Seminar.

A World Council of Churches Appeal to Pakistan & Indian Leaders*

Officers of the Commission of the Churches on International Affairs of the World Council of Churches have sent telegrams to Prime Minister Indira Gandhi and President Yahya Khan of Pakistan expressing their conviction that any increase in violence can only lead to protracted human tragedy and open up new areas of conflict. They plead with both governments to avoid armed confrontation.

The telegram to Mrs. Gandhi read as follows: 'Recognizing that the government and people of India have been forced to assume the extreme burden of millions of refugees from the conflict on your borders and deeply appreciating the sacrifices they have made to cope with this unprecedented human problem, we must reiterate our concern that the present deterioration of the situation can but increase and extend the suffering. In a statement issued by our commission in July of this year we called upon the nations of the world to share the responsibility you have assumed for feeding, clothing and housing the refugees. While admiring the degree of patience and restraint you have shown during these past eight months, we are alarmed at the increase of armed conflict on your borders which makes any lasting solution through political negotiations and conciliation extremely difficult. We are convinced that even a temporary increase in violence can only lead to protracted human tragedy and open up new areas of conflict which would seriously threaten not only the well-being of the refugees but the economic and social gains of the Indian people themselves won through decades of work and sacrifice. We therefore respectfully plead that your government strive to avoid armed confrontation despite the many pressures inherent in the situation itself and to continue to manifest the profound traditional will for peace and progress which have so long characterized your people and been lifted up by many as a model of international behaviour. A separate message has also been sent to the Government of Pakistan.'

The telegram to the President of Pakistan, His Excellency Agha Mohammad Yahya Khan, read: 'As we have done today (November 24) in a separate message to the Government of India we call upon your excellency and the Government of Pakistan to avoid any steps which might contribute to increased violence and the continuing of suffering of the Pakistani people. Any further armed conflict can only heighten the tragic strife within your country and would carry with it the very real danger of a protracted struggle which would embrace the whole of the subcontinent. This would not only further endanger the lives of all people of that area but would implicitly invite outside intervention by interests which may be in conflict with the profound will of the people of your nation for autonomy and self-development. Recognizing with you that it is only through political negotiations and conciliation that any lasting solution can be found to the deep-rooted problem of the peoples of the subcontinent and most particularly of the citizens of Pakistan, we are convinced that any increase of armed violence can but indefinitely postpone a settlement necessary for the establishment of political, economic and social conditions essential for the progress of your people. We share the concern of the world that violence must cease and that full human rights be guaranteed to all of the citizens of the region.'

(Sd.) OLLE DAHLEN,
Chairman.

LEOPOLDO NIILUS,
Director.

Commission of the Churches on
International Affairs.'

EPS.

* Issued on 24th November '71.

Niles Professorship

In Ecumenical Studies at the
United Theological College, Bangalore

IN
MEMORY

OF

Dr. D. T. NILES and Mrs. DULCIE NILES

Dear Friends,

It is more than a year since the Rev. Dr. D. T. Niles of Ceylon passed away. Dr. Niles was known to Churches throughout the world as a great preacher, evangelist, interpreter of the Bible, and a leader of ecumenical as well as Church union movements.

Dr. Niles had served the Church in Ceylon as well as the World Church in many different capacities. Besides being minister of the Methodist Church in Ceylon, he had served the Y.M.C.A., the World Student Christian Federation, the East Asia Christian Conference and World Council of Churches. He was influential in leading many to Christ and to the Christian ministry. At the time of his death he was President of the Methodist Church in Ceylon, Chairman of the East Asia Christian Conference and one of the Presidents of the World Council of Churches.

Many who remember him with gratitude have suggested that a suitable memorial to promote the concerns in which he had been associated should be established. In so far as Mrs. Niles, who also passed away within three months of his death, was his constant companion and supporter in his ministry, it has been suggested, particularly by his sons, that the life and work of both Dr. and Mrs. Niles be commemorated by a common project.

After consultation with many who knew Dr. & Mrs. Niles intimately it has been decided to establish a NILES PROFESSORSHIP IN ECUMENICAL STUDIES at the United Theological College, Bangalore, India. The purpose of the professorship is to promote study and research in the areas of concern for which Dr. D. T. Niles was deeply committed, namely, Evangelism, Mission and Ecumenism. The United Theological College, Bangalore, is chosen because it was here that Dr. Niles received his basic theological education and his first ecumenical experience. Further this College has already a long record of an ecumenical Faculty and student body and has participated in the W.C.C. and E.A.C.C. scholarship programmes.

The person chosen for the Professorship will spend not less than one year and not more than three years teaching at the College. During the period of appointment at Bangalore the Professor will also be expected to give a series of special lectures over a period of one to three weeks in one of the other Asian countries under the auspices of the E.A.C.C.

In order to provide a full Professor's salary at the United Theological College and the travel and other expenses

connected with the lectures at another Asian country we will need to establish an endowment not less than \$ 50,000. The money raised will be carefully invested and only the interest will be used for the support of the Professorship.

Contributions may kindly be sent to one of the following, clearly designated for *Niles Memorial Professorship at Bangalore*:

1. Treasurer, United Theological College, 17, Millers' Road, Bangalore-6, India.
2. Treasurer, United Church Board for World Ministries, 475, Riverside Drive, New York, N.Y. 10027, U.S.A.
3. The Account of Evangelische Arbeitsgemeinschaft für Welt-mission, at Deutsche Bank AG, Hamburg: No. 52/01751.
4. Treasurer, Methodist Missionary Society, 25, Marylebone Road, London, N.W. 1, England.
5. Treasurer, Basel Mission, Missionsstrasse 21, Basel, 31 Switzerland.
6. Treasurer, Canadian Council of Churches, 40, St. Clair Ave. E., Toronto 7, Ontario, Canada.
7. Treasurer, Australian Council of Churches, 511, Kent Street, Sydney, Australia.

UNION BIBLICAL SEMINARY, YEOTMAL, MAHARASHTRA

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Degree: B.A. or its equivalent or G.Th./L.Th.
3. Bachelor of Divinity (B.D.) Degree: B.A. or
its equivalent or second class G.Th./L.Th.
4. Facilities for Research.

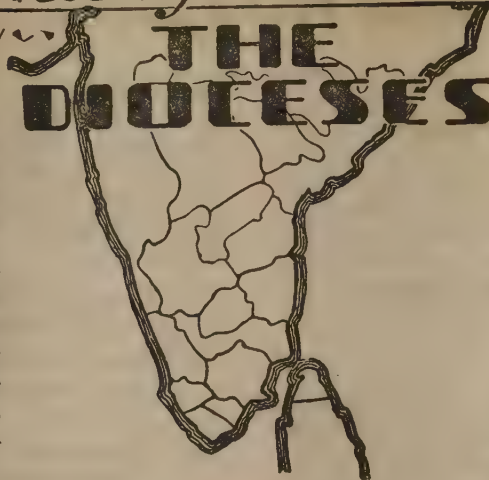
Accredited on the B.D. level by the Accreditation Commission of the Board of Theological Education of the National Christian Council of India.

*The present student body of 140 represent 6 Countries,
17 States and 30 denominations.*

For Prospectus and application forms send Rs. 3
to the Registrar.

**Last date for Applications for all the above
courses : January 31, 1972**

news from THE DIOCESES



MADHYA KERALA

District Fellowship Meetings

Mavelikara District Fellowship Meeting was held at the CSI Church, Kappil, in Gnakanal Pastorate on Saturday, 9th October, 1971, at 10 a.m. with the District Chairman, the Rev. John Chandy in the Chair. About 150 people from the various pastorates of the Mavelikara District were present. After singing and prayer Mr. Y. Mathew, the headmaster of the Kodukulanji High School, gave an inspiring message based on Amos 7:14.

After intercession almost an hour was spent on witnessing. Then the Rev. M. K. George gave the concluding message stressing the need for practising faith, hope and love—the trinitarian principle of Christian living—these days.

Free lunch was served to all those who were present by the local congregation. At 4 o'clock all went in a procession to the Kappil junction for the open-air meeting. It was well-attended by all sorts of people. Gospel portions were sold and tracts were distributed.

It was a day of real fellowship, challenge and decision for many.

Madhya Kerala Diocesan Convention

The Sixth annual meetings of the Madhya Kerala Diocesan Convention will be held from January 2-9, 1972, at the Baker Memorial High School, Kottayam. The Most Rev. Dr. Donald Coggan, Archbishop of York, the Rt. Rev. D. S. Vikramasingh, Bishop of Kurunegala, Rt. Rev. Philipose Mar Chrysostom of the Mar Thoma Church, and the Rev. I. P. James Nathaniel of the Kanyakumari Diocese will be the main speakers.

Voluntary Evangelistic Conference

A Conference for the Voluntary evangelists of the Mavelikara and Kodukulanji Districts of the Madhya Kerala Diocese was held in the CSI Church, Mankuzhi, from the evening of Saturday, 13th November till the afternoon of Monday, 15th. 55 people attended this Conference. Subjects like 'Personal evangelism', 'Evangelism in the changing world', 'Work among the Muslims' and 'Role of laymen in the church today' were dealt with. It was an occasion for many to realize the challenges of today and to come to a decision for Christ.

M. K. GEORGE,
Missionary.

MADURAI-RAMNAD

Retreat for Presbyters' Wives

The Annual Retreat-cum-Conference for the Presbyters' Wives of the Diocese was held at the Lower Camp near Cumbum Valley from 29th to 31st Oct. 1971. The Superintendents of Women's Work were also invited for the retreat.

The subject chosen for meditation was 'The Servants of the Servant Lord'. The Rev. W. B. Harris, Professor, Tamil Nadu Theological Seminary, Arasarady, was invited as the special speaker. He gave two inspiring addresses in Tamil on the humble ministry of Jesus. He said, 'Jesus ministered to the needs of body, mind and soul of the individual. We are called to minister to the 'whole man'. We as pastors' wives were reminded of our calling to work along with the pastors in attending to the needs of the whole man.

The Bible study was conducted by Rev. G. Savarirayan on Philippians 2:2-12. He explained in detail why we should humble ourselves, empty ourselves and be prepared to bear the Cross.

The group went on an excursion to Thekkady. The journey by boat in the Periyar lake was very interesting. The jungles, the wild animals and the lovely scenery of the hills were thrilling sights.

Each pastor's wife gave a short report of the Women's Fellowship Work and the Village Women's Classes carried on in her pastorate. The ways and means of improving the Women's Fellowship Work were discussed. The closing service on Sunday was conducted by Bishop Devadoss when we renewed our covenant with the Lord.

30 pastors' wives, 6 women's work Superintendents and one of the sisters in the Diocese took part in the conference. This is an annual get-together when we share our experiences and have fellowship. This occasion gives us new

strength to carry on the work the Lord has called us to do. We thank God for this opportunity.

RANJITHAM DEVADOSS.

CENTRAL MYSORE DIOCESE

St. Mark's Cathedral has donated the entire proceeds of their Tenth Festival of Thanksgiving for the relief work among the Bangla Desh Refugees. A cheque for Rs. 22,500 was sent to the National Christian Council of India as a token of their real concern at the plight of so many millions of people and as an expression of their support and interest in the work done by the National Christian Council of India among Bangla Desh Refugees.

Members of St. Mark's Cathedral thank God for His many blessings on them and for having made it possible for them to share in His ministry in this way.

In addition to this, they have also given the Student Christian Movement of India Rs. 1,000 for making it possible for the volunteers from SCM to go to Bengal to participate in the relief work.

ALEXANDER D. JOHN,
Presbyter-in-Charge.

MYSORE NORTH

Evangelistic Tour in Kudligi taluk in Bellary district 22nd to 26th November 1971

Seven of us from Bellary area with determination to do the evangelistic work in Kudligi taluk left Bellary on Monday, 22nd November 1971, for Kudligi. Three members from North Karnataka area with their evangelistic team van could not come on account of some reasons.

We had secured the gospels and the New Testaments from the Bible Society and the gospel tracts for free distribution from the Scripture Gift Mission, Bangalore. All of us reached Kudligi from our different stations on the 22nd night. The members of our team were Revs. B. V. Thimmappa, A. Chidanadappa, V. Jaikumar, B. Bhaskar, J. K. Stephen, N. Sabhapathy and Miss M. I. Harrison.

The Evangelistic campaign was opened with morning prayers conducted with the family of Shri William Paul in his house, who had arranged the accommodation and other comforts for us during our stay there. We with much

(Continued on p. 15)

[JANUARY 1972]



Valdo Galland of CWME Staff Dies.

Geneva—The Rev. Valdo Galland, a former General Secretary of the World Student Christian Federation and since 1968 a member of the staff of the World Council of Churches' Commission on World Mission and Evangelism, died here on November 5, at the age of 51, after a long illness.

After serving four years as a pastor in Buenos Aires he joined the staff of the World Student Christian Federation in 1951 as Secretary for Latin America, and in this role he organized the first WSCF Conferences in Latin America and became a leader of ecumenical work in that continent. In 1956 he became Associate General Secretary of the WSCF under Philippe Maury and in 1961 was elected General Secretary, a post which he held until 1968.

—EPS.

Caribbean Conference Sketches Churches' Role in Change

Port of Spain, Trinidad—Churches in the Caribbean must participate in developing a people's movement for

change. They can no longer confine themselves to treating the symptoms of social ills and leave unchallenged the roots of injustice. Dr. Roy Neehall told the Caribbean Ecumenical Consultation for Development, which opened here November 15.

The consultation is being sponsored by the Agency for Christian Action for Development in the Eastern Caribbean and SODEPAX, the joint World Council of Churches/Roman Catholic Committee for Promoting Justice, Development and Peace. Dr. Neehall, a SODEPAX staff member, said that democracy in the Caribbean can today be caricatured by 'five minutes in the polling booth every five years'. The churches must see that this is changed.

The Trinidad-born clergyman chided churchmen who are opposed to change and liberation. He said the theme of the Christian Gospel was constant renewal. The Gospel, he said, is 'geared to a new organisation of the collective life and not just the transformation of the inner life'.

Members of Trinidad's Black Panther and Young Power groups were among those who heard their former Senator say that 'development here is a question of justice. The inequities that exist, the

denial of freedom to those who oppose the centres of power, the lack of opportunity to gain the basic necessities of life and the dividing of communities into privileged and underprivileged—all point to the reality of gross injustice'.

On the subject of violence, Dr. Neehall said, 'Development as justice without violence is not possible unless the hope for change among the masses of marginal men is matched by the will for change among those who now control society.' And he warned that 'it is naive to expect that change or development in terms of justice can be achieved without conflict'. He said the colonial systems still at work in the independent nations of the Caribbean are 'ripe for destruction'.

Mr. Shridoth S. Ramphal, Guyana's Minister for External Affairs, said the Church's legitimate role is to search for a West Indian identity and contribute to a political unity to give strength to economic and social independence.

—EPS

News from the Dioceses—(Continued from p. 14)

humility and awareness of our shortcomings each one took the Gospels and tracts and went out into villages recalling the commandment of our Lord Jesus Christ to go out and preach the Gospel of the Kingdom of God. On the first day and the second day the team was split into two groups which went out to visit the different villages. Mr. Stephen who fell ill at Kudligi was able to do personal contact in the town itself and sold about 70 Gospels and distributed a number of free tracts. On the first day we were very much encouraged by the interest of the people to hear the good news of our Saviour Jesus Christ in all the villages we visited. The village Headman of Amara Devaragudda was very happy and helped us to show the story of Christmas, Crucifixion and Resurrection through the filmstrip projector in front of his house for the public with the electricity supplied from his house. Again on the second night the same filmstrip show was arranged at Kudligi town with the help of a Hindu merchant. In all the villages we visited the Gospel was preached and a number

of Gospels were sold and tracts distributed.

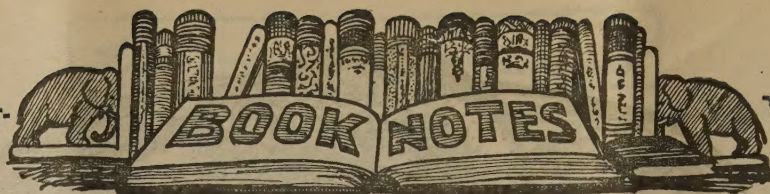
On the 26th we all went to Kottur by bus, split into three groups in twos and threes and went out into the streets of the town. We contacted the individuals and small groups and talked to them about Jesus Christ the Saviour of the world. The sale of the gospels was progressing very well. Many students said, 'Sir, I am doing the Bible correspondence course, here is the New Testament which I am reading'. At Kerinaganahalli one Vaisya young man sent a note through his son: 'Ayya, I am fully convinced of the truth of Lord Jesus Christ. Please send me some books to know more about him.' Then he bought a New Testament and we gave him tracts for reading. This is an interior village situated in the range of mountains. At Kudligi young students were beseeching us saying, 'Sir, give me one gospel to read'; 'give me the Daily Strength'; 'give me "Lost and Found"'. 'Please give me some gospel to read'. Still their imploring requests of the students are ring-

ing in our ears. We fully realised how great is the demand to hear the Good News of Jesus by the people who are living in this part of Bellary district. At Bandri we asked a merchant, 'Ayya, do you know this *Shanthi Marga* (i.e. Luke's Gospel) of Jesus Christ,?' To which he replied, 'Oh yes, my son has bought a big Bible which is in my house and which he reads very frequently.' Then it made us think deeply that Christ is already there present and working even before we go there. We felt that our faith and our efforts are still lagging behind the demand for the gospel.

Altogether in three days we were able to visit about ten villages and sold seven hundred gospels and distributed about two thousand and five hundred free tracts in this part of Bellary district.

We returned to our places with praise and thanksgiving and with the renewed faith and courage to plan for another evangelistic tour in 1972. Please pray for all those who heard and are reading the Good News of our Lord Jesus Christ, the Saviour of mankind.

N. SABHAPATHY.



THE INDIAN CHURCH, IDENTITY AND FULFILMENT

*C.L.S., I.S.P.C.K. and L.P.H. for the
N.C.C. of India, pp. 218, Rs. 7.50*

If the purpose of a study book is to stimulate thinking in its readers, this book, *The Indian Church, Identity and Fulfilment*, has certainly achieved that aim.

The identity of the church is the essence of what it is made of and the book describes the identity of the church to be the same as that of Jesus Christ—not a static but a dynamic identity. The fulfilment of the church can be taken to mean either its mission in the immediate future or the church's ultimate purpose. In the near future it can mean the creation of a 'classless, casteless society' or even the 'making of a fresh generation of Christians who will love one another in the spirit of 1 Cor. 13'. In the long run, the purpose of the church would be to bring all mankind under the Lordship of Christ so that there would be one Lord, one faith and one baptism.

The main part of the book however deals with the problems that the church has to face in its struggle to retain its identity and fulfil its purpose. The problems can be classified as those relating to the structure of the church, the church's frontiers for its work and mission and the problems that arise in our attempt to communicate the gospel to men of other faiths.

The structure of the church is the framework within which we work, worship and carry out mission projects and church administration. Christianity came to us from the West and with it came the structure of Western Christian thought and western ecclesiastical Institutions. We accepted it as it was. Now we are wondering if it is relevant to the Indian situation after all. The modern youth is not impressed with the old forms of worship. Again new meanings have evolved round concepts such as church ministry, membership in the church and church authority. The only way out of this seems to be to remodel the church's structure to suit the present-day trend. The book points out that any new structure to be effective should be flexible and should be adaptable to particular congregational sectors.

On the frontiers of education, social concern and the healing ministry, the Christian churches have been mostly the pioneers. Here again the question of the suitability of the old forms and

institutions of service to the present-day comes up, perhaps with more intensity. For, on the one hand, the Christian institutions reputed for their high standards and character-training have lost their initial zest. On the other, there are secular agencies at work on similar frontiers and this is a tremendous challenge to the Indian church. Again frontiers are not limited. They grow from cultural, political and economic developments and keep on growing whenever a new way of thinking takes shape. If it is to serve the needs of humanity the Indian Church cannot afford to close its eyes to these new frontiers.

The hall-mark of Christianity is perhaps its missionary spirit. In India it was this missionary zeal that was responsible for the mass conversions from Hinduism. It is the same spirit that has now assumed the dimension of dialogue with men of other faiths. The emphasis is no more on conversion, but rather on mutual discussion and sharing of ideas. This is only part of the broad movement towards indigenisation. This means that we may have to change the forms of worship and music or even the language we use in our prayers. More than this, we would have to work out a Christian theology which would fit in with Indian life and thought. The book gives a brief account of the attempts that have already taken place along these lines. Perhaps in the beginning our formulations may be inadequate and tentative, but they may help to indicate the way ahead as they are criticised and restated.

Almost all the contributors to the book have stressed the fact that we are passing through a new phase in the history of the Christian church in which the primary focus is not the church but the world. Let us hope that the depth of feeling and the overwhelming sense of commitment that have gone into the making of the book will serve to break the church free from hampering traditions and outmoded structures.

Palayamkottai

SAROJINI HENRY.

THE CROSS OF JOB (in Tamil)

*C.L.S. for Tamil Theological Book
Club, pp. 328, Rs. 10*

One who goes through this valuable book will not fail to get the impression that the author has made a thorough

study of the Book of Job. His experience gained in the different fields of work has definitely helped him to bring out a good exegesis. On closer study of the book, we will find out that this minute exegesis is the product of his heavy and sincere work.

The author has liberally used transliteration of Hebrew words. This might help students of Theological Colleges, who could also be benefited by the scholarly way in which the book has been written. The Notes have been arranged in such a way that they can be used by Pastors and Preachers to whom this book is a boon.

The Book of Job has been a treasure store to the people of God from early days. As we look around, we see the true gold of God's people put in the furnace of trial; but even the worst down-trodden people could find solace in the Book of Job. The philosophical ideas strewn throughout the Book are not within easy reach of man's grasping power; the Book is a challenge to the intelligentsia of our country, where religion has grown on mere speculations. The materialists shudder at the high value of life enshrined in the Book of Job. Lillie in *The Cross of Job* has successfully brought out these gems contained in the Book of Job.

When a righteous man suffers, our eye-brows are raised. We invariably raise the questions 'Why? What for?'. The sufferings are not restricted to individuals only. We see the Body of Christ suffering. Why should the righteous suffer? This problem is there throughout the world all the Time. Various theories have been advanced. In our country, the Karma-transmigration theory has been the foundation of the Hindu religion. Lillie deals with this aspect of the question in the introduction (pages 30 ff). Mere escapism will not solve the problem; nor could it be solved by positing a series of births. Evil is a reality, so also sufferings. Somebody should bear the brunt of it. He could not be an unrighteous one. In the suffering of the Servant in Second Isaiah there is a prelude to that of the Coming One. The solution for the problem dealt with in the Book of Job cannot be found in Second Isaiah though it leads us on the way to a solution. The Book of Job, however deep it might be, will not unravel the knot; for that one has to go to Calvary. There lies the real solution of the pro-

(Continued on Cover p. 3)

[JANUARY 1972]

BISHOPS OF THE CHURCH OF SOUTH INDIA

1. Coimbatore ..	The Rt. Rev. S. J. Samuel, Bishop's House, Race Course Road, Coimbatore-18.	15. Rayalaseema ..	The Rt. Rev. C. S. Sundaresan, Bishop's House, Cuddappah, A.P.
2. Dornakal ..	The Most Rev. P. Solomon, Bishop's House, Dornakal, A.P., S.C. Rly.	16. Tiruchi-Tanjore ..	The Rt. Rev. Solomon Duraismay, Bishop's House, 8, Racquet Court Lane, Trichy.
3. Jaffna ..	The Rt. Rev. D. J. Ambalavanar, Diocesan Office, Vaddukkoddai, Ceylon.	17. Tirunelveli ..	The Rt. Rev. T. S. Garrett, Bishopstowe, P.O. Box 18, Palyamkottai, Tirunelveli-2.
4. Kanyakumari ..	The Rt. Rev. I. R. H. Gnana- dason, Bishop's House, Nagercoil-1, Kanyakumari.	18.	The Rt. Rev. Henry Lazaras, Asst. Bishop in Madras, Ashram Bungalow, Filter Bed Road, Vellore-2, North Arcot Dt.
5. South Kerala ..	The Rt. Rev. V. William, Bishop's House, L.M.S. Compound, Trivandrum-1, Kerala State.	19.	The Rt. Rev. T. S. Joseph, Asst. Bishop in Madhya Kerala, Asst. Bishop's House, Tholasherry, Tiruvalla, Kerala State.
6. North Kerala ..	The Rt. Rev. T. B. Benjamin, Bishop's House, Shoranur, Kerala State.		
7. Madhya Kerala ..	The Rt. Rev. M. M. John, Bishop's House, Kottayam-1, Kerala State.		
8. Krishna-Godavari ..	The Rt. Rev. Ananda Rao Samuel, Bishop's House, Eluru, West Godavari Dist., A.P.		
9. Madras ..	The Rt. Rev. Lesslie Newbigin Bishop's House, Cathedral, Madras-6.		
10. Madurai-Ramnad ..	The Rt. Rev. George Devadoss, Bishop's Lodge, American College Compound, Madurai-2.		
11. Medak ..	The Rt. Rev. Luther Abraham, Bishop's House, Cathedral Compound, Medak, A.P.		
12. Mysore Central ..	The Rt. Rev. N. C. Sargant, Bishop's House, Holy Trinity Church Compound Bangalore-8.		
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Book Notes—(Continued from page 16)

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